A FUNERAL SERMON,

IN COMMEMORATION

OF THE CHARACTER AND LABORS

OF

Rev. DANIEL ALLEN PENICK, Sen.,

FOR THIRTY-FOUR YEARS PASTOR OF ROCKY RIVER CHURCH, N. C.

DELIVERED AT SAID CHURCH FEBRUARY 27th, 1870,

BY

REV. R. H. MORRISON, D. D.

Published by request of the Session of the Church.

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FUNERAL SERMON.

I. Cor. xv: 55, 56, 57. *O death where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.*

It is no part of wisdom to overlook or underrate the triumphs of death. They involve all the interests of time. They are connected with the most solemn realities of Eternity. When man came from the hand of his Maker, he was holy and happy; there was no blemish in his character, no disorder in his condition, and no cloud on his prospects. God was his friend, and he stood in His image, a fair candidate for immortal happiness. The law given for his obedience was perfect, and promised the highest possible reward. The penalty annexed, threatened the heaviest of all punishment against transgression. As the design of the penalty was to prevent disobedience and misery, its severity was proof of infinite wisdom and goodness. The character of the Law Giver was thus vindicated by presenting the strongest motives to obedience. But man sinned, and the Race was lost. Death in its threefold and fearful import was incurred. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The context speaks of death as an enemy. The text reveals the victory gained by Jesus Christ over all his conquests. A short notice of the power of death will enable us better to estimate the magnitude and glorious results of this victory.

The power of is death displayed by destroying the bodies of all men. There are numberless forms in which mere matter is made to display the power and wisdom of the Creator; but there is no form it assumes so full of wonders as the human frame. It is made to be animated and snstained by a living soul; to become the tenement of a mind rational and immortal. It is the union of such a mind with the body which clothes it in worth and awakens so much solicitude in its behalf; and it is the departure of this mind from its habitation of clay which gives such sympathy to the cold corpse. It is not what it is but what it was, that heaves the heart with untold emotion. The soul which gave beauty to the eye, strength to the arm, melody to

the tongue, and love to the heart, has left its shattered frame, and therefore the survivers mourn, and lay it under the dust. The tears and lamentations of the human family, measure the depth of the desolation, but have no power to retrieve it. If the dominion of the conqueror is to be tried by the number of his spoils, what an enemy is death? As a fruit of sin, the mandate of Heaven has gone forth, "dust thou art, and unto dust shalt thou return." The power of death spreads on from generation to generation, and the bodies of all men go down to the grave.

Death sunders all the ties of earthly endearment. We are not merely intellectual beings, but we have affections to be engaged, and much of our happiness depends upon the character and duration of the objects which engage them. With warm and glowing ardor the heart cleaves to the objects of earthly attachment. What strength and tenderness mark the ties which bind husbands and wives, parents and children, and brothers and sisters to each other! How sacred and soothing are the cords which hold together the varied departments of domestic and social life! And who has measured the strength of affection, which chains the man of wealth to his treasures, the man of ambition to his honors, or the devotee of pleasure to his enjoyments? But numerous, and strong, and tender, as are all the attachments of earth, they are sundered by death. No human tongue has yet told what it is for the heart to be torn from the objects of its love. No traveller returns from the tomb, to tell the number or depth of its terrors. "Man dieth and wasteth away, and in that very day his thoughts perish;" all his thoughts of worldly hope or joy.

Death ends the probation of men. When this life is regarded as the mere scene of worldly enjoyment, well may it be called "vanity of vanities." The narrow circle of time contains no objects worthy of the affections of immortal beings. But the great end of human life is, to prepare for Eternity. As a state of probation our present existence loses all its inherent littleness, and swells into inconceivable importance. In this limited space the characters of men must be formed, and according to their characters will be their destinies for Eternity. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Death is the termination of this state of trial, and from this fact acquires a solemnity which limited minds cannot fully comprehend. In that momentous hour all the means of grace are left, the trial closes, and the character is sealed for Eternity. To die may seem a small matter, if the decisions of this world are the only issues at stake. But to die and go to the bar of judgment, to answer for all the deeds done in the body, and to receive a crown of everlasting life or to be sentenced to banishment from God forever; this is an event which finds no parallel in the changes of time.

But temporal death is only the slightest form of the penalty

incurred by sin. There is a death infinitely more awful. It is the separation of the soul from God; the loss of His favor and His image. This death does not imply the termination of its being, or the extinction of its natural powers: but the loss of its holiness, and its blessedness. In the hour of rebellion the soul forfeited the friendship of its Maker, turned away from the only source of felicity, and became liable to eternal misery. That truly may be called spiritual death, which leads rational and accountable men to provoke the God of all excellency, to violate His laws, and to despise the terrors of His wrath. As they only live in the highest sense, who live to God, what a catastrophe is this, which turns the hearts of the Race from the fountain of all good! Here is a malady the destructive power of which human language was not made to express. And the darkest feature of its power is, that, left to itself, it grows in intensity, and progresses forever. Other diseases have their periods, and sometimes exhaust themselves. This awful distemper of the soul rages on without mitigation, and points to Eternity as the terrific scene of its burning development.

It is a question of deep and thrilling interest, where can deliverance from this enemy be found? The oracles of earthly wisdom are silent when this question is to be answered. Other accents than the world ever uttered, must be heard, or the tenants of the tomb would sleep on without hope. But the text proclaims a voice from Heaven, and it is the voice of victory: "O death where is thy sting? O grave where is thy victory?"

"The sting of death is sin." That is, sin gives to death its torture and its terrors. "The strength of sin, is the law." The law forbids and condemns it, and the execution of its just penalty against sin, gives to death all its dominion. To rescue from this death the penalty of the law must be borne, the truth of God must be upheld, and his justice satisfied. All the perfections of Jehovah demand the punishment of sin. If those who are guilty be pardoned and restored to God's favor, it must be in some way that will honor the law they have broken, and uphold the rights of the divine government. But who is adequate to a work so difficult and mysterious? "Our Saviour Jesus Christ hath abolished death, and brought life and immortality to light, through the gospel. For what the law could not do, in that it was weak through the flesh, God sending his own son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law, might be fulfilled in us."

As the son of God, his divine nature gave infinite value to the sufferings he endured in our stead, and to the obedience he yielded in our behalf. Through the merits of his atonement and intercession, God is not only merciful to forgive; but "faithful and just to forgive," and to bestow the rewards of obedience upon all who accept of him as their Righteousness and Strength. There is not

only deliverance from the guilt and punishment of sin, but restoration to spiritual life. Through the mediation of Christ the Holy Spirit is given, to quicken those who are "dead in trespasses and in sins." "The gift of God is eternal life through Jesus Christ our Lord. This is the record, that God hath given unto us, eternal life, and this life is in His Son." And to give the utmost grounds of security to the people of God, the covenant of grace, and the promises of Christ are pledged for the perpetuity of this life. "Because I live ye shall live also. My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

This glorious victory of the Son of God gives a new aspect to the character and design of temporal death. To true believers it becomes a messenger of mercy, a release from sins and sorrows, and a safe translation to the kingdom of Heaven. They that die in the Lord leave only their dust and their infirmities. Their faculties and affections and virtues live on. Freed from every clog and stain, elevated and purified by the Spirit of God, they go home to an "inheritance incorruptible, undefiled, and that fadeth not away." "Precious in the sight of the Lord is the death of His saints." The voice of the great conqueror should give confidence and hope to every believer in His fold: "Fear not; I am the first and the last; I am he that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of Hades and of Death."

And this triumph of the great Redeemer takes in the resurrection of the body. "For all that are in their graves shall hear His voice, and come forth; they that have done good to the resurrection of life. We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. It was sown in corruption, it shall be raised in incorruption; it was sown in dishonor, it shall be raised in glory; it was sown in weakness, it shall be raised in power; it was sown a natural body, it shall be raised a spiritual body."

Then shall myriads of happy voices swell the song of triumph: "O death where is thy sting? O grave where is thy victory?" "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." Then indeed will the ransomed Church of the first-born enter upon a state worthy to be called life, and drest in the garments of immortality, they shall reign Kings and Priests unto God forever. "For the Lamb which is in the midst of the throne shall feed them; and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

If such be the character and blessings of the gospel, how grand must be the work, and how blessed the death, of the faithful minis-

ter of Christ; To commemorate such a work, and its happy termination, this large assembly has been convened.

Your late and beloved Pastor, Rev. Daniel Allen Penick, Sen., was born in Cumberland County, Va., October 27th, 1797. His Father, Col. Nathaniel Penick, was for about 50 years an active Ruling Elder in the Cumberland Presbyterian Church. His Mother's maiden name was Zillah Allen. She was distinguished for humble and ardent piety. He seems to have owed much to the prayers and example of his Mother, and delighted to speak of her fidelity. His religious impressions commenced early in life. He says, in his Diary, "they were excited and often renewed by secret prayer, and the faithful warnings, and entreaties of my affectionate and pious Mother." He dates his conversion in June, 1815, when he was 18 years of age. It seems to have been marked with the deepest self-abasement, clear views of the Saviour's pardoning love, and the most entire consecration to His service. Soon after his conversion, his mind was absorbed with the duty of devoting himself to the work of the gospel ministry. He says, "the very thought of it made me tremble, and drove me often to the throne of grace." About this time Providence afforded him the means of a liberal education, and he pursued a full course of studies at Hampden Sidney College, that favored nursery to the Church. He graduated with honorable standing, under the Presidency of Dr. Hoge, in 1821. Immediately after graduating at College he entered the Theological Seminary at Princeton, and took a full course of three years. While in the Seminary he was not only distinguished for diligent application to his studies, but for zealous and faithful labors in doing good to others. He organized and superintended a Sabbath School for colored persons, held prayer meetings in the country around, and manifested a deep interest in behalf of the students of Princeton College. After completing his course in the Seminary, he was licensed to preach the gospel by Hanover Presbytery, October 30, 1824. His first field of labor was Powhatan County, Va. Amid many obstacles and discouragements, he commenced his work with earnestness and faithful exhibition of the truth. His awakening ministrations in the pulpit, affectionate instructions in private, and exemplary devotion to his charge, were soon crowned with a rich blessing. In his Diary he says, "During the spring and summer of 1825, we enjoyed a precious revival of religion, the fruits of which were supposed to amount to 150 persons who professed conversion, and became members of the Presbyterian, Methodist, and Baptist Churches. In May, 1825, a Presbyterian Church was formed in Powhatan county, consisting of twelve members, and in two or three years the Church was increased to 60 members.

In September 20, 1825, he was married to Agnes Ann Tinsley, a lady in all respects worthy of his choice, and the ornament of his life.

In December, 1825, he was ordained to the full work of the min-

istry by Hanover Presbytery. Among others who laid their hands upon him, were those venerated men of God, Drs. J. H. Rice, Wm. J. Armstrong, and J. Kirkpatrick. In February, 1827, he removed to North Carolina, and took charge of the church of Milton, succeeding that excellent servant of Christ, Rev. J. W. Douglass. He continued in Milton about eight years, laboring with much zeal and success. The church was blest during his ministry with two or three seasons of revival, and increased to about 60 members.

In the spring of 1835, he was invited to this church, and commenced his labors here July 12, 1835. He was installed as your Pastor May 6, 1837.

His ministry in your midst of 34 years, was marked by continued and encouraging evidences of the special influences of the Holy Spirit. What monuments have been gathered here to the power of gospel truth! Many who were seals to his ministry have *died in the faith*. Many who hear me are waiting and praying for the same inheritance.

This church, when he took charge of it, numbered about 495 members. There were added to it during his labors 887 members, making an average of 26 a year. Number of baptisms during the same period, 1375. In 1860, the year before the late war commenced, the number of members was 616, and 10 Ruling Elders. Of this membership 176 were persons of color. After the close of the war, nearly the whole of these colored members were seduced from your fold, although, they had uniformly shared the special kindness, and faithful instruction of the Pastor.

While the ordinary additions to the church, year after year, were comparatively large, there were four special seasons of revival during his pastorate. In 1849 a deep and powerful work of grace was witnessed, attended with happy results. About 100 persons were added to this Church as the fruits of that revival, and many no doubt to other surrounding churches, of whom we have no record.

In 1853 a precious season of awakening was enjoyed in which your Pastor was aided by Rev. Dr. Baker. At that time 95 persons were added to the Church. In 1859 another period of special grace, added 53 members to the Church.

In 1866 the Pastor was aided by Rev. Dr. Nall, and after an interesting protracted meeting 52 members were gathered into your communion.

Blest with great vigor of constitution and uniform good health, his labors among you were arduous and untiring, untill shortly before his death. For a year or two he had been afflicted with a distressing cough, which gradually increased in severity, attended with growing evidences of debility. His last sermon was preached about three weeks before his death, and was remarkable as an appropriate close to his great work; founded on Heb. xii. 16. "But to do good and communicate forget not, for with such sacrifices God is well pleased." No doubt many of you remember the solemn

and tender appeals of that sermon in favor of christian benevolence, with such allusions to his approaching end, as were well calculated to seal the message as his dying words. One qualified to judge has said, "All fall and winter he seemed to be ripening for Heaven. He talked much of Heaven, and preached much of it. His sermons were marked with unusual solemnity, as from the borders of Eternity." For some days before his death he seemed to be better than usual—talked cheerfully with his friends, transacted some business relating to the Church, and manifested his usual interest in domestic matters. On the morning of January 8, 1870, he was seized with a severe chill, and soon passed calmly into a stupor, from which it was difficult to arouse him. Thus, with a merciful hand shielding him from the terrors of death, his sun went down without a cloud—and about 4 o'clock in the evening he fell asleep in Christ, aged 73 years. "Blessed are the dead who die in the Lord, they rest from their labors, and their works do follow them."

As a man he was gifted with a strong, discriminating mind, and very retentive memory. His faculties qualified him for practical, useful work, and his life was consecrated to the great business of preaching a crucified Saviour. In his deportment he was honest, candid, affectionate, free from disguise and above suspicion. As a Husband and Parent few have gained a brighter, and purer record for wisdom, faithfulness, kindness and devotion. He was much blest in his family, having lived to see them all members of the church, and most of them settled in life. Two of his sons, and one son-in-law, occupy important posts, as faithful and honored ministers of the gospel.

His high and chosen vocation was that of an embassador of Christ, and his life gave signal proofs of some of the best traits of a faithful minister, worthy to be admired and imitated. And above all other qualifications he was distinguished by ardent and consistent piety. His heart was in his work. He loved his Master, and devoted his talents, and time, and influence to His cause. His earnestness was not that of impulse, but of principle, bringing all his faculties into firm pursuit of his great end. *This one thing I do*, seemed to be his controlling maxim; and that was to preach and pray, and live for the glory of God, in the salvation of souls.

His ministry was marked by a clear and faithful exhibition of the doctrines of grace. He believed divine truth to be essential to Godliness; the great instrument of the Holy Spirit in the conversion of sinners, and the sanctification of believers. Hence he shunned not "to declare the whole counsel of God." This he did with a discriminating knowledge of scriptural truth, with a force of sound argument, and a power of persuasion well calculated to command attention and to awaken emotion. He left no one to doubt that he believed what he taught, and that he felt its importance. Regarding the majesty of truth, the claims of Christ, and the realities of Eternity as above all other considerations, he was bold to

"speak as the oracles of God: In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned." With this faithful declaration of truth was combined a very affectionate manner of address. He never seemed to forget that his errand was one of mercy, to proclaim glad tidings of great joy, and to call men to a Saviour "meek and lowly in heart." His most earnest and solemn sermons were free from cold and harsh utterances, calculated to defeat the end of his mission. If the hearts of men are opened to him who speaks from the fullness of his own heart, no doubt this tenderness was one secret of his power in the pulpit.

Another striking characteristic of his ministry was his humble and strong reliance upon the Spirit of God. You cannot have overlooked how ardently he implored, and how entirely he depended upon the influences of the Spirit. This deep and abiding impression of his dependence, led him to the true source of success, with importunate prayer, "that he might be endued with power from on high." And this reliance upon God, so far from impairing his anxiety and energy, was the true ground of his encouragement, and the moving incentive to activity. Well may the man work with diligence and hope, who leans upon an Almighty arm, and confides in the promises and covenant of an unfailing Saviour.

In connection with this trait of character we should notice his remarkable gift in prayer, and the solemnity, humility, and fervency with which he performed that duty. Prayer to him was not an unwelcome task, but a chosen and delightful work. What tender and impressive strains of supplication marked his approaches to a throne of grace! How often were the hearts of his waiting people moved and melted by the chastened fervor of his intercessions in their behalf! For some years a number of his fellow ministers were in the habit of holding special meetings for prayer, to encourage and aid each other in their great work. Those meetings he always attended with great zeal and animation, and his wise and faithful counsels have not been forgotten by those who survive him.

His diligence and unremitting labors in his calling have very seldom been equalled. In addition to the services in the pulpit, for which he prepared in the most anxious manner, what journeys to and fro in your midst; what kind and faithful instruction in your houses and quarterly meetings; what assiduity and tenderness in catechising your children and youth; and what sympathy and prayers in your days of affliction and bereavement! We have scarcely ever known such a lifetime of untiring and honest toil, in the vineyard of Christ; and have often been amazed at the energy demanded to sustain it.

To his appointments he was uniformly prompt and faithful. He met his engagements with a punctuality and cheerfulness which proved that he counted no labor too great, and no sacrifices too painful to do his Master's work. He attended with eminent punctuality upon the courts of the Church, and was uniformly

trusted by his Brethren for the wisdom of his counsels, and his exemplary devotion to the interests of vital religion. The deep and wide-spread emotion felt at his removal, is fair proof how much he was loved and honored by his Brethren.

He possessed a peculiar facility of approaching persons in private and social circles, on the subject of personal religion. He sought and was happy in securing opportunities of doing good in this way, to an extent of which no proper record can be made. His extensive correspondence seems to have been remarkably consecrated to usefulness, in which he sought with warm affection, the spiritual welfare of those with whom he held intercourse. Among his papers, letters may be found from different persons, ascribing their hopes of salvation, to the blessing of God upon his faithful labors.

The success of his ministry may be measured by facts which speak for themselves. During a stewardship of 45 years, there is reason to believe that over 1000 persons were led to profess their faith in a Holy Saviour, and to unite with His Church. Making all allowance for mistakes, which charity will permit, how can we duly estimate the glory of such a work? If he who "converteth a sinner from the error of his way, shall save a soul from death," what must be the blessed reward of that soldier of the cross who shall rejoice forever in such success!

As a warm and consistent friend of education, he did much good to his country as well as the Church. For over 30 years he was a Trustee of Davidson College, was for some years President of its Board of Trustees, and at one time served with zeal and success as agent in collecting funds for its endowment. He exerted much influence in maintaining a classical school in this congregation, until it was broken up by the war; and a goodly number of young men here commenced their education who now fill important posts of usefulness.

Whilst alluding to the subject of education in your midst, an interesting statement may be added, illustrating the happy influence of religion and learning, when properly combined, in providing a supply of ministers of the gospel. During the last 50 years, 23 young men from this congregation have entered the ministry in the Presbyterian Church. From families which removed from your bounds to other States, 10 more may be counted, and this may fall short of the whole number—making at least 33 directly or indirectly emanating from your fold. These ministers have filled, or now occupy, important fields of influence in nearly all the Southern States. Could the results of their labors be properly estimated, what a rich harvest of blessings would attest the purity and power of the seed here sown in faith!

As far as tradition can be relied on, it is probable that this church was organized in 1757—one hundred and twelve years ago. In 1857, October 1st, one hundred years from that time, your late

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Pastor preached a centenary sermon from 1st Samuel, VII: 12th. In that sermon the following sentence may be found: "Why might we not make this the occasion of constructing, or at least of determining and preparing to construct, a new and more commodious house of worship, of more durable materials, which shall be at once an honor to the memory of our forefathers, and a suitable monument of our gratitude and thanksgiving to God? With earnestness, I ask, why?"

It is probable that this was the first public suggestion in favor of erecting this commodious and substantial house of worship, which redounds so much to your liberality as a church. This building was dedicated to the worship of God May 2d, 1861.

Thus we see the hand of a kind Providence leading to its construction, before your means of doing it, were diminished by subsequent changes.

My dear Christian friends, how should the solemnities of this day impress upon our minds the magnitude of that victory gained by Christ over death and the grave!—not for himself alone but for all his people. The song of triumph is, *who giveth us the victory.* Our Lord and Saviour conquered death and the grave in our behalf. If united to Him by a living faith, we shall share in the blessed fruits of His victory. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there may ye be also.

He who holds the keys of death and the invisible world will soon gather home to himself all the children of His grace. His triumph in their redemption not only demolished the trophies of sin, and the ruins of the tomb; but secured for them a kingdom, rich, satisfying, and eternal. In that home of unbroken rest all His friends shall meet, where no tears are shed, no lamentations are heard, no sorrows are felt, and no enemies invade. Let us then cease to make the world our home. Let us cleave to the Bible as the only chart through the conflicts and bereavements of time. Let us hasten our preparation for the kingdom above; having our loins girded, and "our lamps burning; for behold the Bridegroom cometh. Blessed are those servants whom the Lord when He cometh shall find watching." Let us follow the track of our friends, who have crossed the river and gained the crown:

> Smitten friends
> Are angels sent on errands full of love;
> For us they languish and for us they die,
> And shall they languish; shall they die in vain?

Our great business below is to prepare for that kingdom above; and the only way to do it is to believe in Jesus Christ with all our hearts. Trust in His power, confide in His truth, hope in His mercy, and live to His glory, and all will be well. "Fear not, only believe. It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

And now, in closing, suffer me to say, as you prize this precious

gospel for what it has done in your behalf, seek to perpetuate its power. Do all you can to hand it down to your children unimpaired in its purity. Count no sacrifice too great to secure its imperishable blessings! for they cover all the relations of time, and swell on through Eternity. To sustain it may cost something; but the want of it will cost a hundredfold more.

With regard to a successor I have only one suggestion to make. If you turn to Jeremiah, 3d chapter and 15th verse, you will find that God promised to his people to give them Pastors, "according to his heart," who should "feed them with knowledge and understanding." A Pastor, according to God's heart, is the one you need, and should seek. Now such a Pastor is God's gift. "I will give you." Go then to God in united, humble, fervent, and believing supplication. The more a Church prays for a Pastor, the less danger of mistake in the choice.

And is it true, my unconverted friends, that you have outlived a faithful, solemn and searching ministry of the gospel? Does its close, find you pressing on in the road to death, unpardoned and unrenewed? Is it nothing to you, that the instructions, and warnings, and exhortations, hitherto received, have amounted to nothing, except to increase your insensibility, and to arm you in resisting the offers of mercy? It is too late for you to question your guilt or danger, God's truth and justice, or the rich provisions of His grace. And if the present hour finds you with no preparation for the approaching solemnities of death and judgment, what are your expectations for the future? Will the gospel become more free or rich in blessings? Will its Great Author, become more merciful, or more able and willing to save? Will your circumstances so change as to drive you into the ark of safety without solicitude on your part? No. The difficulty is not in God, or the gospel, or your circumstances; but it is in your unwillingness, to receive a holy salvation. "Ye will not come unto me that ye might have life." And why make God your enemy, and immortality your curse, "by counting yourselves unworthy of everlasting life?"

Why slumber on, under the penalty of a violated Law and the heavier and more awful curse of a rejected gospel? You can reap nothing but tribulation, anguish, and despair, in rebellion against God and contempt of a crucified Saviour. "He that believeth not the Son, shall not see life! but the wrath of God abideth on him." But although you cannot prosper in the road to perdition, you may leave it; and "now is the accepted time, behold now is the day of salvation. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him! and to our God for he will abundantly pardon." Resolutions to repent hereafter amount to nothing, while you cleave to sin and reject mercy for the present. Delay only blinds the mind, seres the conscience, and hardens the

heart. "*To-day if ye will hear his voice, harden not your hearts.*"

Brother, sister, cease to say,
I'll repent but not to-day;
At a more convenient time,
Wisdom's lofty steep I'll climb.
Thousands thus convictions quell,
Thousands thus have sunk to hell;
God remonstrates! Promptly bow,
Wait no longer! Seek Him now.